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Rome, or Geneva:

OR, THE

True Church of England

WITHOUT EITHER.

(Price Six-pence.)

1956



OF THE

Shropshire of England

WITHOUT EITHER

(Price Six Pence)

ROME, or GENEVA:
OR, THE
True Church of *England*
WITHOUT EITHER. *K*

In a DIALOGUE, *between several
Persons, of several Persuasions and
Parties, viz.*

Don Cavaliero.
Signior Pontificalio.
Mynbeer Hudibras.



Tom Whig.
John Pensilvania.



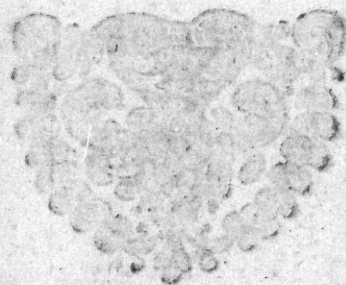
L O N D O N :

Printed for J. ROBERTS, near the Oxford-Arms
in Warwick-Lane. MDCCXVII.

ROME OF GENEVA:
OR THE
True Church of England
WITHOUT FURTHER



Don Cavaliero.
Signor Pentecoste.
Monsieur Hubert.
Whig.
John Kenilworth.



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Rome or Geneva :

OR, THE

True Church of England

WITHOUT EITHER.

C. Our Humble Servant, Mr. Thomas.



T. I am yours, *Don Cavaliero*.

C. Well! What think you? Is it not now about Wat'ring-time? Whither shall we go to drink a Glass, and play a Game this Evening?

T. Name you the Place, and I am ready to attend you.

C. What think you of *Tom Rednose's*? He's an honest Fellow, and has very good Liquor.

T. His House, I think, is too far off in so bad an Evening: Why may not we as well go to our very next Neighbour's? His Liquor is full as good as the other's.

C. Hang him, he's a damn'd Whig; and I hate all such sort of Cattle.

T. I thought Hell had been the Place of the Damned, and that that was in the *other World*. But, if I mistake not, our Neighbour is yet an

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Inhabitant

Inhabitant of *this*. And I cannot easily obtain of my self, to believe that it is so agreeable either to the Rules of Christianity, or common Humanity, to be so free on every Occasion, in dooming Men to be hang'd in this World, and damn'd in the next. And for my own Part, I always thought, that if the Beer, or Wine, were but good in themselves, their being Whig or Tory would make no great Change in the Taste.

C. I like the Beer very well, but the Landlord is too strict and precise a Fellow for me : I hate such Hypocrisy.

T. Strictness, or Sobriety, is but an ill Argument to prove him either worthy of being hang'd in this World, or damn'd in the next. And Men must judge as to outward Appearance ; for it must be his Prerogative to judge the Heart who knows it : To pass Sentence therefore concerning secret Hypocrisy, must belong to a higher Tribunal. *Tom Rednose*, with half my Neighbour's Sobriety, would be deem'd by you, and some others, an extraordinary Saint while Living, and be in a fair way to be Canoniz'd when Dead.

C. I swear *Tom*, I think thou'lt turn *Presbyterian* too. Prithee give over Preaching, for I assure thee it very ill becomes thee.

T. Well, we'll make no more Words on this Head ; mention another House somewhat nearer than *Rednose's*, and I shall readily accompany you thither.

C. What think you of *Jack Fieryface's* ?

T. Whatever I think, you know I am oblig'd to speak nothing against it : And therefore I wait your Motion.

C. Let us move then. But before we go, or as we are going, we must endeavour to pick up Two or Three other Companions to make up a sufficient Number. Here's my Neighbour, Signior *Pontificalio*, will not, I know, refuse to be one. T. He's

T. He's a civil Neighbour, and an agreeable Companion: I love the Man's Conversation, tho' I don't like his Religion; but that I can very freely leave to himself. — Yonder too, I see *Mynbeer Hudibrass*; why mayn't we have him for a Fourth?

C. Ah! *Tom*, I find thou art still fond of these *Presbyterians*; thou art one thy self in thy Heart, sure enough: But however, let us have him for once.

T. I made no such Reflection upon you for chusing a *Papist*; if I had, perhaps you wou'd have resented it; and therefore pray *Don Cavaliero*, remember to do to others, as you wou'd be done to your self.

C. Signior *Pontificalio*, I am your Humble Servant. Will you go and spend this Evening with us at *Jack Fieryface's*.

P. With all my Heart; good Beer, and good Company, can draw me any-where.

T. And I hope, *Mynbeer Hudibrass*, you'll make a Fourth?

H. You know I am always at your Service.

C. See who comes here to meet us? Who, but Friend *John Pensilvania*: Him we must not want; for though he may spoil our Set for a Game, yet he'll compleat our Set in another Respect. I know him to be a Wet *Quaker*, who will take his Glas as heartily as the best of us. — Come Friend *John*, I must press thee to go along with us to take a Glas at *J. Fieryface's*. And thou knowest very well, that neither thy Inclination, nor thy Principles, will permit thee to resist.

J. Ay! Friend, I know thou lovest dearly to talk of *Passive Obedience*, and *Non-Resistance*, especially when thou art uppermost: But the Practice thereof thou canst leave very freely to such as my self, and my Brethren. However, I can't say that in this Case *Nature* is much dispos'd to

Rebel against Principle, and therefore I comply the more readily.

C. Come then, come — Here, Landlord — Well, *Jack*, what have you to give us to Night — Bring us a Pot of your best — Well, now I can't forbear thinking how finely we are Yoaked. Pray let us not lose so good an Opportunity of having some free Conversation. — Come Friend *John*, what sayest thou, Religion or Politicks?

J. Truly, Friend, I think neither of these very proper Subjects over a Pot of Beer. Such Discourse serves only for the most Part to disturb and divide the Company, and I love always to take my Liquor calmly and quietly.

T. Religion I think suits as ill with an Ale-house or Tavern, as Politicks do with the Pulpit: And Disputes on these Heads rarely serve any other Purpose, but that of heating and exasperating the Disputants one against the other. And this is a Time that requires a strict Union indeed among all that are really Friends to the Government.

C. I suppose then, you *Whigs* and *Presbyterians* look upon your selves as very good Friends to the Government.

T. If the *Low-Churchmen*, and the *Presbyterians*, had not stood its Friends in the Time of Tryal, I believe it had found but few among the Men of your Kidney.

C. I am sure Men of your Kidney and Principles, can be Friends to no Government.

B. You should say, to Tyranny or Slavery, or to the Government of the *Pretender*. But to our present happy Settlement in King *GEORGE* and the *Protestant* Succession, and to the *British* Constitution, they are, and always have been, the surest Friends: They are Men, Don *Cavaliero*, of your Kidney and Principles, who endeavoured to prevent the Settlement of the Crown in the *Hanoverian*.

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an Line, and have since that happy Settlement been labouring to disturb and break it. They were your Friends and Favourites, Don Cavaliero, who made the late horrid, tho' weak and fruitless Attempt, to dethrone His Sacred Majesty King GEORGE, and introduce a *Popish Pretender*; and who miscarrying in this Attempt, have been plotting and contriving a *Swedish Invasion*. And they were such as you that have all along been for making an absolute Surrender of the Liberties of the People, into the Hands of a Monarch; and so for changing our present Constitution into an absolute Monarchy.

C. Yes! Yes! Mr. Thomas, you Gentlemen never had, and I suppose never will have, any good Liking to Monarchy; your Principles and Persons are known to be Antimonarchical.

T. Antimonarchical is a long Word indeed, and a hard one: It contributes a pretty handsome Share towards the filling up the Books of some Authors, and does more Service in filling the Mouths and Ears of a great many ignorant People. But for my Part, I find it a Piece of hard Work to cram down such Words, as I don't well understand: Therefore pray explain the Word *Antimonarchical* to me.

C. Why *Antimonarchical* in Greek signifies very much against Monarchy; and Monarchy in Greek is a Government by One.

T. I find then you are well vers'd in the Greek: But pray allow me to deal in plain *English*, and Sense and Reason. Would you then have the Supreme Power lodged altogether in a single Person alone, or are you willing to allow some others a Share in that Power?

C. I tell you I am for Monarchy; I would not have the King a meer *Hold-my-staff*: I would have the King make somewhat of a Figure.

T. And

T. And I assure you, so would I too; and yet I would not have the Two Houses of Parliament, and all the Subjects of *Great-Britain* pass for meer Cyphers: But make the King the first Figure in the Row, and then tho' you make the best Figures too, you don't diminish but add to its Value. In short, are you for an Absolute or a Limited Monarchy?

C. I like your Distinctions as ill as you do my *Greek*. I tell you again I am for Monarchy.

T. Well, I find you are resolved not to speak out, and therefore pardon me if I take the Liberty to do so. Either therefore you are for an Absolute or Limited Monarchy: Either you would have the Supreme Power wholly and solely lodged in a Single Person, so as that his Will alone should be a Law; or else you would have this single Person to be under some Limitations and Restraints, and some others to have a Share in the Supreme Legislative Power. If you are for the latter, you are as Anti-monarchical as I am my self; since a Limited Monarchy (such as ours of *Great-Britain*) is what we are heartily and entirely for. If you are for the former, you are an Enemy to our Constitution; and your Principles may justly be called Traiterous and Treasonable.

C. Ha! ha! ha! Traiterous and Treasonable.

T. That's a compendious way of solving every Difficulty, and confuting every Argument: But few impartial Judges will think it either very civil or satisfactory.

C. 'Tis the Doctrines of Resistance, and Exclusion of Heirs, &c. that are treasonable and traiterous.

T. And I think it as evident, as that Twice Two makes Four, that the Doctrines of absolute *Non-Resistance* and indefeasible *Hereditary Right*, deserve much more to be so called, and so esteemed. For it has often been objected to you, and never yet
at)

(at least to any Purpose) answered by you; That according to your Scheme and Principles, the *Revolution* was no other than a Rebellion, and the Princes who have reigned since that, were only Usurpers: For if their Title be founded upon a downright Rebellion, what can their Government be, but a meer Usurpation?

C. You have often been told, that there was no Resistance at the *Revolution*.

T. I have oft indeed heard of this Answer, but could never obtain of my self to believe, that they who made use of it were in good Earnest. What Man that's awake and in his right Senses, can believe that King *James* voluntarily resigned his Crown, and relinquished the Kingdom; or that he was not driven out of it by Force and Fear, and that such too, as was not entirely groundless? Can any body imagine that the Foreign Force brought over by the then Prince of *Orange*, came with a Design and Resolution to sit still, and make no Resistance; and quietly permit King *James* to act as he pleased, if he had persisted in his Resolution, and had had Courage enough to run the Risque of a Battel? If a Robber meet me on the Highway, and present a Pistol to my Breast, and upon that I surrender my Money to him; would it not be a pleasant Fancy for the Highway-Man upon his Tryal to plead, that because he did not actually fire his Pistol, therefore he made no Resistance, but that I voluntarily gave him my Money? If the late Rebels had acted the same Part at *Preston* and *Dumblain*, that they did at *Kelfoe* and *Perth*, silently and quietly retired, and never stood the King's Forces at all; would it therefore have followed that they had not resisted the Government, and were not justly chargeable with the Crime of Rebellion? But yet after all, this was far enough from being the Case, with respect to King *James*. Who knows not, that
there

there were actually some Skirmishes and Bloodshed here in *England* before the Revolution, and a bloody War for some Time in *Ireland*; in the former Part of which King *James* himself was present in Person?

C. Well, but supposing all this to be true, that Case was peculiar and very extraordinary, and what then is this to the Doctrine of Resistance in the general?

T. You know, *Don Cavaliero*, that I always except against general and doubtful Expressions; and therefore beg a direct Answer to this plain Query: Is it lawful for the People to resist in such peculiar extraordinary Cases as that was at the *Revolution*, or is it not?

C. The *Revolution*! You know my Opinion as to that Matter, *viz.* That *Revolution*-Principles are not to be justified.

T. With Submission, *Don Cavaliero*, I know very well, that that is not the Favour I ask'd, *viz.* a direct Answer to my plain Query. But if the Principles upon which the *Revolution* is grounded, are not to be justified; I should think it a hard Piece of Work to vindicate the *Revolution* it self, or to justify the Titles of those Princes, who have since that sat upon the Throne; and for that Reason as I have told you before, your Scheme and Principles may more justly be reckon'd reasonable, &c. than those which you condemn and oppose as such. In short, the King is either to be resisted in Cases of extreme Necessity, or he is not. If you assert the former, you are as much a *Whig* as I am, if you dare but openly avow your Sentiments. For as for those *Tories*, who believe it to be lawful to resist in Cases of extreme Necessity, such as that of the *Revolution*; I know no Difference between them and the *Whigs* in this Point; except that they take a great deal of Pains to disguise and dissemble their Sentiments, which the other openly avow, and frankly and plainly declare. But if you are against Resisting the King

upon any Pretence, or in any Case whatsoever ; I see not, if you would keep a good Conscience, and act consistently with your self, and your Principles, how you can avoid being a *Nonjuror*. And yet it is absurd to talk of your being for *Non-Resistance* and *Passive Obedience*, unless you mean it in so strict and high a Sense, as what I have just now mentioned : For in the Controversy concerning this Matter, that is the Sense in which these Words have ever been taken ; and it is only about the Words so taken, that there is, or can be a Controversy. 'Tis equally unfair and ridiculous to charge the *Whigs* with asserting and maintaining, that the King may be resisted upon every Pretence or silly Reason whatever, or upon any Humour or Caprice of the People ; when they have so often, in the fullest and clearest Terms, declared the contrary, and professed themselves to be for Resistance in no Case, but that of a *real Necessity*, when the whole Body Politick is in a manifest and imminent Danger of Destruction and Ruin. On the other Hand, the opposite Party have ever declared, That the King is not to be resisted upon any Pretence whatsoever ; and express themselves in the strongest Terms that could well be invented : Cases of the worst Nature have been put, and particularly that about the Prince's Religion, again and again ; and yet still the Patrons of *Passive Obedience*, have declared against all Resistance from the Subjects. Indeed since the *Revolution*, some of them have been more shy of speaking to particular Cases ; but before That they spoke their Minds more freely and plainly ; and none insisted more than the Clergy, upon the Necessity of absolute *Non-Resistance* and unlimited *Passive Obedience*, both from the Press and the Pulpit.

C. They had their Reserves, tho' they did not express them.

C

J. Well

J. Well said, Friend ! They had, they have, and will have their Reserves, and these many Times odd enough ones too, my Friends ; and the Jesuits are often but Fools to them. They seldom want a Reserve in order to preserve their Living. You see it is not for nought that we call them Hirelings —

T. So, so, John ! Let us alone with thy dry Banter. Tho' I must say,

————— *Pudet hæc opprobria nobis,
Et dici potuisse, & non potuisse refelli.*

But to proceed with the Argument : I must add, that what has been said, is as applicable to the Doctrine of *Hereditary Right*, as to that of *Passive Obedience*.

C. What do you mean ?

T. Why I think, that to talk so much of King GEORGE's *Hereditary Right*, is really an Affront to His Majesty ; and to expose and undermine his Title and Government.

C. What do you think then, that King GEORGE has no *Hereditary Right* ?

T. Who can think that he has, if you take the Word in that Sense in which it has been constantly used in the Controversies concerning this Matter ? And to take it in a different Sense is only to beat the Air, to impose on the Ignorant, and affront the Understandings of others ; or to pretend that you differ in your Sentiments on this Head, from those odious Persons the *Whigs*, when at the same Time you really agree with them. Pray let me ask you, Was King GEORGE the next and nearest Heir to the Crown, or was he not ?

C. The nearest in the *Protestant Line*.

T. But are there not several *Papists* who were nearer to it than he ?

C. That's certain Matter of Fact, and can't be deny'd.

B. And

B. And is not this then manifestly contrary to the Doctrine of *Hereditary, Indefeasible Right*? Have not the Patrons and Defenders of that Doctrine, ever declar'd against the setting aside the next immediate Heir, upon any Pretence whatsoever? And has not the Case of a different Religion, been particularly put at several Times, and especially when the Famous Bill of *Exclusion* was in hand?

H. You should have excepted our Religion. For as far as I can learn by the Talk of a great many Persons, provided the Prince be not a *Presbyterian*, he may be what else he pleases, *Papist*, *Deist*, or *Atheist*, and yet not forfeit his Right to the Crown; and the Church be not only safe, but flourishing too, under his Protection and Headship. A *Presbyterian* Prince, or even one who only protects the *Presbyterians* from the unreasonable Insults, or barbarous Persecution of an inveterate Party, is the only Prince who is not fit to sit upon the Throne; and under whose Administration and Government, the Church can never be out of Danger. But I ask Pardon for this Interruption.

T. Nay, I have a little more to add on this Head, but was just going to bring the whole Matter to an Issue. In short, then, Don Cavaliero, either you believe that the next Heir to the Crown, in some particular Cases, and for some particular Reasons, (as for Instance, upon Account of his being a *Papist*) may lawfully be set aside; or you do not. If you do not believe this, how can you possibly be a sincere Friend to King *GEORGE*, or with a good Conscience affirm upon Oath, the Justice and Legality of his Title to the Crown of *Great Britain*? If you believe that the next Heir to the Crown may for some particular Reasons, (and particularly for being a *Papist*) lawfully be set aside, 'tis plain you have renounc'd the Doctrine of *Jure Divino, Hereditary*,

ditary, Indefeasible Right, and are again as much a *Whig* in your Judgment concerning this Point, as I am my self. In a word, either you are for *Absolute Hereditary Right*, (which is the common and usual Sense of these Words) and then you cannot be a conscientious Friend to the present Government: Or else you are only for a *Limited, Conditional, Hereditary Right*, and then the *Whigs* may welcome you to them as their Profelyte; since upon this Supposition it is certain, that you differ only in Pretence, and not in Reality from them: Or else you are for an *Absolute Limited Hereditary Right*; (as for *Absolute Non-Resistance, except in particular Cases*) i. e. you are for you know not what, or for a Heap of the most palpable Absurdities, and grossest Self-contradictions.

C. Well! well! you may talk what you please against *Passive-Obedience*, and *Hereditary-Right*; but these Doctrines are and must be agreeable to Princes; and there is no doubt but King GEORGE does even like 'em, as well as the rest of his Neighbours.

T. That's just like the rest of the Compliments which you, and those of your Kidney, do frequently pass on His Majesty. But what way can you imagine that he should be pleas'd to hear so much of these Doctrines, when 'tis so very evident that he possesses His Crown in Defiance of them, and manifest Opposition, plain Contradiction to them? Is not this to affront his Understanding and Reason, as well as sily to undermine his Title and Government? But His Majesty has upon all Occasions shewn himself to be one of more Penetration and Prudence, than to suffer himself to be imposed on by a set of Words, that must either have a very ill Meaning, or else none at all.

Suppo-

Supposing, Don Cavaliero, that you had a noble Estate, that had been given you over the Bellies of a great many nearer Relations ; I only ask you whether you would look upon it as a Compliment, or as an Affront, if any shou'd in Congratulating you upon your Accession thereto, insist only upon your *Right of Inheritance* to it ; or tell you plainly, that the Right to that Estate has always been, and still is *Hereditary* and *Indefeasible* ? And supposing that these nearer Relations had been set aside, for having abus'd or wasted the Estate, or because 'twas certain from their Inclination and Principles, that if they enjoy'd it, they would do so ; wou'd you not be wonderfully well pleas'd to hear any tell you, that no Abuse of the Estate could cause a Forfeiture of it ; for that the Heirs and Owners thereof, were not accountable to any Person or Persons upon Earth ? Wou'd you not think your self much more fairly and civilly treated by those who should address you after this Manner ;

“ Sir, The nearer Relations to this Estate have
 “ justly forfeited their Title to it, by endeavour-
 “ ing the Ruin and Destruction thereof : And
 “ they who have depriv'd them, and possess'd you
 “ of it, had sufficient Power and Authority to do
 “ so ; that your Title to your Estate is just and
 “ unquestionable, &c.

C. Well, I find I had as good give thee over : There is no arguing thee out of those damn'd *Whiggish* Principles of thine. I cannot but like thy Person and Company, but I shou'd like thee much better, if thou wast more a true Churchman, and less inclinable to these vile *Presbyterians*.

H. I can't but observe, that in the Course of your Arguing, you have had several Flings at the poor *Presbyterians* ; and these neither very civil, nor very modest : Especially when you know I am, and own my self to be one of their Number : I wonder

wonder what you see in *Protestant Dissenters*, more than any other Persons whatever, that they should be treated with more Rudeness and Contempt than a *Few*, a *Turk*, or an *Infidel*. Yea, I must say it, that you are many Times not only Uncivil, but even Inhuman, and will not allow a *Presbyterian* even so much Respect as is due to the *Rational Nature*.

J. And prithee, Friend *Hudibras*, what better Usage have we? Tho' thy Friends and mine have approv'd themselves as zealous, hearty Friends to the Government; yet this, instead of procuring us the Favour of these Gentlemen, has only serv'd to expose us more and more to their Rage and inveterate Malice; whilst *Papists* and *Rebels* are treated with all imaginable Favour, Respect and Civility: And yet these are the Men that make so much Noise of their Loyalty. —

What sayest thou to this, Friend *Don Cavaliero*? —

C. Ha, ha, ha! what thou sayest is as little agreeable to good Sense, as it is to thy own Principles. *Don*, in *Spanish*, is a considerable Title of Honour.

J. I perceive, then, I am as great a Stranger to the *Spanish* Tongue, as thou art to close Reasoning; and that in Point of Manners, *Don Cavaliero*, may pass for *John Pensilvania*. But that I may remove this Stumbling-block out of thy Way, that so thou mayest not stumble at it, and skip over the Argument; I tell thee Friend *Thomas*, Friend *Hudibras*, and I, are hearty Friends to the Government, and so are all our Brethren; have given His Majesty King *G E O R G E* all reasonable Assurance of our firm Allegiance and Fidelity to him; they in the Way of the World, and we in our own. But as for this other Friend, and his Brethren, they are avowed Enemies to the Government, and many of 'em have been actually engag'd in *Rebellion* against

against it. Should'st thou not blush then to call thy self a Loyal Friend to the Government, and to own that thou hast taken the Oaths to it, and yet at the same time be so bitter an Enemy to all its surest Friends, and so close a Friend to all its inveterate Enemies?

C. I tell thee thou art an ignorant *Quaker*.

J. Well, Friend *Cavaliero*, for all that, so ignorant as I am, I must tell thee I know somewhat of *Greek*. I have often heard Quacks talk big of their *Panaceas*, which is the same in *Greek*, as *All-beal* in *English*. And I perceive thou and thy Brethren have got a *Pan-lysis*, in *English* an *All-solve*, the one as effectually to remove all Sorts of Difficulties, as the other all Kinds of Distempers.

H. Why, Don *Cavaliero*, if you wou'd vouchsafe to argue this Matter calmly and closely, I should be glad to have a little Discourse on this Head. I profess 'tis a Thing I have often admir'd at, and been sometimes puzzled how to account for it, Why a sober *Protestant Dissenter*, should be singled out to be treated not only in a rude and uncivil, but even inhuman barbarous Manner.

J. Prithee, Friend *Hudibras*, what makes thee at a Loss in this Matter? Do'st thou not know that a sober *Churchman* has much the same Treatment and Usage? The Reason therefore is evident and plain; as it has been formerly, even so it is now, *They that are after the Flesh, do persecute them that are after the Spirit.*——

H. So, Friend *John*, allow Don *Cavaliero* the Liberty of returning an Answer himself. Though I shall ask the Favour of him to allow me the Liberty of stating the Case before-hand, I assure you therefore, I am not for excusing my self from that Load of Reproach and Oppression which I wish or desire should be laid upon others. I look upon common *Humanity* as due to all Men, a Right belonging

belonging to the Rational Nature it self ; even the *Indian* Savages are entitled to it, (unless we degrade them so low, as to make 'em only equal to the irrational Brutes, to which many of 'em seem to approach very nearly.) But Christians, and the more polite Part of Mankind, shou'd, one would think, have a Right to a superior Degree of Respect and Civility. I would have all Men, much more all Christians, secur'd from all rude Affronts or Insults, from all inhuman, or even unmannerly Treatment. I wou'd not have a civil peaceable *Papist*, either affronted or persecuted : And therefore desire that what I say on this Head, may not have an Interpretation put upon it, contrary to my Intention. All I want to know, is a sufficient, or even a plausible Reason, why a *Presbyterian* should not be as much lov'd, and as well us'd, as a *Papist*. For Instance, (if you'll pardon that Piece of Vanity) why I may not expect as much Favour and Friendship, as Signior *Pontificalio* ; and I seriously profess I desire no more.

C. I must say, *Mynbeer Hudibrass*, I don't love *Presbyterians*.

H. That this is Matter of Fact, is what nobody doubts, who knows *Don Cavaliero* ; and I as little as any-body. But the Reason of this is what I gladly would be inform'd of. I hope you are not in the same Strain with the Heathen Poet,

*Non amo te — nec possum dicere quare ;
Hoc tantum possum dicere, non amo te.*

I also hope you are not therefore an Enemy to the *Presbyterians*, because they are hearty Friends to the Government ; I am sure you ought not to be so, since you your self have taken the Oaths to it. Nor am I willing to think that there is any thing

thing in what Friend *John* in his wonted Manner and Language, has thought fit to insinuate, as if their stricter Sobriety should move your Spleen and Indignation against them. Though it be very remarkable that the loosest of them are generally best lov'd by you, perhaps because in their Morals they are likest your true *Churchmen*; for you know it has oft been observ'd and objected to you, that your best *Churchmen*, are very often the worst Christians. But I shall not anticipate what you have to say on this Head, and therefore desire you to speak plainly and freely, and let me know in a word, why you take so much Liberty with the *Presbyterians*, while you are so Civil and Friendly to the *Papists*, and (to do you Justice) to all other Persons? What have the *Presbyterians* done, to forfeit even the Rights of common Humanity? Or to lose a Share of that Friendship and good Manners which you so freely bestow upon others?

C. You know, *Mynbeer Hudibras*, I had rather be a *Papist*, or almost any Thing, than a *Presbyterian*.

H. You give me abundant Reason to believe this to be true, though it be a Myſtery to me, and is like to remain so for you. I suppose I need not ask you whether you be a *Churchman*, or no.

C. No, that you need not: You know I am a true Son of the *Church*.

H. Then the Authority of the *Church* ought to weigh somewhat with you. It does so, or at least you pretend that it does so, in many other Cases; (perhaps in any, but when it is favourable to the *Presbyterians*.) But if it be of Weight in one Case, it ought to be so in another; and would be so, if you did not weigh with unequal Balances. Now according to the Doctrine of your

D

Church,

Church, 'tis undeniably manifest, that the *Papists* are to be esteem'd as the vilest Sect of Christians, and not to be compar'd with the *Presbyterians*. The *Presbyterians* have generally been own'd by them as their Brethren: The *Presbyterian* Churches Abroad, (under the Name and Notion of the *Reformed Churches*) have had an Interest in your National Prayers. I know some will scarce believe the *Presbyterians* to be either Christians or Protestants: But these generally know as little what the Doctrine of their own Church is, as what *Presbyterian* Principles are. And yet those Members of the Establish'd Church who Espouse your Opinion, *viz.* That the *Presbyterians* are worse than the *Papists*, must either renounce the Doctrine of their own Church, or look upon the *Presbyterians* as worse than so many *Pagans*, or *Heathens*. For if we consult the Book of *Homilies*, the *Papists* are there represented as more Idolatrous than the *Pagans* themselves. Pray, Don *Carualiero*, read the Character which your own Book of *Homilies* gives of the Church of *Rome*. —

Homily for Whitsunday.

“ The Church of *Rome*, as it is presently, and
 “ hath been for the Space of Nine Hundred Years
 “ and odd, is so far wide from the Nature of the
 “ True Church, that nothing can be more. (*Peril*
 “ of *Idol.*) It is called an Idolatrous Church,
 “ not only an *Harlot*, (as the Scripture calls her)
 “ but also a foul, filthy, old withered *Harlot*, and
 “ the Mother of *Whoredom*; guilty of the same
 “ Idolatry, and worse than was among the *Eth-*
 “ *nicks* and *Gentiles*. — Yea, in many Points,
 “ they have far exceeded them in all Wickedness,
 “ Foolishness, and Madness. — In this they
 “ pass the Folly and Wickedness of the *Gentiles*,
 “ that they Honour and Worship the Reliques
 “ and

“ and Bones of our Saints. — Yea, they are
 “ not only more wicked than the *Gentile* Idolaters,
 “ but also no wiser than Asses, Horses, and
 “ Mules, which have no Understanding. —
 “ They are drowned in abominable Idolatry ; of
 “ all other Vices most detested of God, and most
 “ damnable to Man. —

Now do you really think that the *Presbyterians*,
 your Fellow-Protestants, Fellow Subjects, (if you
 are the Subjects of King *G E O R G E*, and not
 the *Pretender*) are even worse than these, worse
 than *Pagan* Idolaters ? Pray what is it that makes
 you give *Popish* Idolaters so much the Preference to
Protestant Dissenters ?

C. The *Dissenters* are d — n’d Schismatics.

H. And pray ! Are not the *Papists* Schismatics
 too ? That there is a dreadful Schism between
 you and the *Papists*, is agreed and confess’d by
 you both. And will you be so superabundantly
 civil as to excuse them, and take the whole
 Guilt and Blame to your selves ? Why
 should *Popish* Schism be a very *venial Sin*, and
Presbyterian Schism be *damnable* in the highest
 Degree ? Do you think that the Supreme Judge of the
 World will be so great a Regarder of Persons and
 Parties as you ?

C. But you have no such Thing as Ministers
 among you. Your pretended Teachers are but
Lay-Usurpers. You have no Valid Administ-
 rations, no Sacraments, are no Church. — What
 shall I say more ?

H. You have said just enough, if what you have
 said should be true, and more than enough if
 it prove false. But I must tell you, that the
 Scheme and Principles which you now plainly re-
 fer to, are not at all agreeable to the Doctrine of
 your Church, as has been abundantly and unde-

niably prov'd by several Persons. And indeed that Scheme, and those Principles would cover the whole Christian World with Confusion and Darkneſs, and involve the ſerious Mind in inextricable Difficulties. No good Chriſtian, or conſiderate Perſon, would eaſily give into ſuch Sentiments as are ſo groſſly uncharitable, and leave it ſimply impoſſible for any Man to know with any Satisfaction or Certainty, that he is ſo much as a Chriſtian. Surely, had our firſt Reformers been well acquainted with theſe Gentlemens Scheme, they would have been much farther than they were, from confounding *Juſtifying Faith* and *Aſſurance* one with another.

But now, ſuppoſing that the *Presbyterian Churches* are no true Churches, yet does not the Book of *Homilies* ſay the ſame of the Church of *Rome*? So that in this Reſpect too, — *Jam ſumus ergo pares*. Pray remember the Words quoted juſt now, *viz.* “ That the Church of *Rome* is ſo far wide from “ the Nature of the true Church, that nothing “ can be more ſo. — Now if *nothing* can be more ſo, how can the *Presbyterian Churches* be ſo? Unless the *Presbyterians* be ſuch an odd ſort of Folks, as to be ever an Exception from all general Rules in ſuch Caſes. But though you ſhould renounce the Doctrine and Principles of your own Church; yet I am perſuaded you’ll ſtick cloſe to thoſe of your own Party. And I think I can fairly carry my Point, by arguing only from theſe. It has always been a Fundamental Point with your Party, and ſtrenuouſly defended by them, at leaſt when they have been arguing againſt the *Dissenters*, *viz.* That *Schiſm* is a Separation from the *Catholick Church*, and effectually cuts a Man off from it. Now you cannot but own, that the *Papiſts* are *Schiſmaticks*, and conſequently, according

according to your beloved and admired Principle, are cut off from the Catholick Church; and if they be no Part of the Catholick Church, which way can their Administrations be valid? The *Non-Jurors* justly argue from this Principle, (if it and their Opinions about other Matters were true) That the present establish'd Church of *England* is cut off from the Catholick Church, that they have no Sacraments, &c. paying them home in the very same Coin, in which your Party of the Church have for a long paid off the *Dissenters*. I know very well, how ready you are to coin Distinctions, and give favourable Turns to every Thing, in order to bring off the *Papists* and the *Non-Jurors*, if not from all Guilt, yet at least from such as would draw eternal Damnation upon them: Whilst at the same Time, when you have to do with *Dissenters*, Schism is cloath'd with the blackest Colours, and every Thing aggravated to the highest Degree, and represented in the very worst Manner that can be. But, pray, if the very Nature or Essence of Schism, consist in a Separation from the Catholick Church, or if this be but the inseparable Property of it, which way can the *Papists* escape this heavy Charge and the dreadful Consequences of it, any more than the *Presbyterians*? Is *Papish* Schism one Thing, and *Presbyterian* Schism another? Or can *Papish* Schism be Schism, and yet want the very Nature and Essence of Schism, or be without an inseparable Property of it? Or can that be a true Definition of Schism, which does not agree to all and every Sort of Schism? So that as far as I can see, you must either renounce your beloved Notion, and generally-receiv'd Definition of Schism, or else place the *Papists*, in this Respect too, upon the same Level with the *Presbyterians*. And now what have you to offer next in Behalf of the *Papists*; or to object against the *Presbyterians*?

C. The

C. The *Presbyterians* you know, have ever been Enemies to our Church, and are always plotting the Ruin of it.

H. And do you look upon the *Papists* then, as Friends to your Church? Have they never plotted and attempted the Ruin both of Church and State? How inconsistent is such Talk as this, with what you boast so much of upon other Occasions, *viz.* That the Church of *England* is the greatest Bulwark against *Popery*, that it is therefore most envied and struck at by the *Papists*, &c? Besides, upon other Occasions, when it will serve an End, we are often told, that there is no essential, or even material Difference, between the Church and us; and that for this Reason, our *Non-Conformity* is inexcusable: Now which way can this be reconcil'd to your other Assertions? If there be no great Difference between you and us, does it not reflect upon your selves, to say that we are worse than the *Papists*? For what will follow more naturally from hence than this, *viz.* That if we are worse than the *Papists*, you cannot be much better your selves.

C. I am glad to hear you take Notice, that the Church of *England* is the greatest Bulwark against *Popery*: That's a Truth I hope you will not deny.

H. You cannot rejoice more sincerely than I, that there are so many of the Church of *England*, who have opposed *Popery* with so much Courage and Learning. But you cannot but know, that there ever has been a Party among you, who were always very inclinable to a Coalition with the *Papists*; and in order to it, seemed very willing to meet them half way. That this was Archbishop *Land's* Design and Disposition, is undeniable; and the Number of his Admirers and Followers in your Church, never was nor is inconsiderable. And you cannot also but acknowledge (without such gross Ignorance or Malice, as I would hope Don *Cavali-*

ero is incapable of) that the *Presbyterians* too have ever opposed *Popery*, with as much Zeal and Courage, as any, in Proportion to their Power and Ability. That they have done no more in Opposition to it, was not because they wou'd not, but cou'd not. The Church of *England*, 'tis true, have done more against *Popery* than the *Dissenters*; because their Strength and Numbers were vastly superior to their's, not their Inclination or Courage.

C. How can that be? When the *Presbyterians* are so nearly alli'd to the *Papists*, and have conspir'd with them to ruin our Church.

H. Were this true, that the *Presbyterians* were nearly ally'd to the *Papists*, I am satisfied your Enmity to them would not be so great and implacable. But to wave this ——— Nothing can be more false and injurious than a Charge of this Nature. Had the *Dissenters*, in good Earnest, joined with the *Papists*, and those Churchmen who were their firm Confederates too; what would have become both of Church and State at the *Revolution*? But how heartily they then joined with the Members of the Establish'd Church, is known to all, but those that are wilfully ignorant; and has been frankly acknowledged by the most eminent Bishops and Writers of your own Church, to whom I refer you. But with how much more Truth and Justice may we recriminate and advance the like Charge against you? How certain is it, that the Church (I mean your Party in it) has conspired with the *Papists*, to ruin and undo the *Dissenters*, and that to serve the Interest of *Tyranny* and *Popery*? If there was so great a Friendship and Alliance between the *Papists* and the *Presbyterians*, the former prov'd very unkind and ungrateful; since 'tis certain that the Severities with which the *Dissenters* were treated in some late Reigns, were owing to them and their Councils; as has been confessed by many

ny of your own Writers, and of late by Dr. *Nichols* himself. And pray Don *Cavaliero*, who are they that at present join with the *Papists*, in their Plots and Designs against a *Protestant* Prince, and their Attempts to introduce a *Popish Pretender*? How many *Presbyterians* do you find among these, that are either open Rebels against King *GEORGE*, or secret Favourers and Abettors of the Rebellion? Were they the *Presbyterians*, think you, whose Temper and Resolution his Majesty so happily describes and expresses, in His late most excellent Speech? "Such
 " (says he) is the obstinate and inveterate Rancour
 " of a Faction among us, that it hath again prompt-
 " ed them to animate and stir up Foreign Powers,
 " to disturb the Peace of their Native Country.
 " They will chuse rather to make *Britain* a Scene of
 " Blood and Confusion, and to venture even to
 " put this Kingdom under a Foreign Yoke, rather
 " than give over their darling Design, of imposing
 " a *Popish Pretender*. Is it not the *Jacobites*, and *Jacobitish Tories* that are painted here, in the truest and liveliest Colours? 'Tis they that have try'd all Methods, and all Nations too, in order to accomplish this End, and bring about their darling Design. *French*, *Swedes*, *Muscovites*, or *Turks*, be who they will, or what they will; if they will but lend their kind Assistance to these Persons, to place a *Popish Prince* upon our Throne, all is right and well. They can do nothing that's more meritorious. This seems indeed to be the constant and inviolable Motto of the Party,

Flectere si nequeb superos Acheronta movebo.

C. You mistake me, if you suppose me to be either for *Popery* or the *Pretender*. I assure you I am for neither: I am neither for *Rome* nor

nor *Geneva*, but for the True Church of *England* without either.

H. I am sure you ought to be against both *Popery* and the *Pretender*; (and one would think, whoever is in good Earnest against the one, must necessarily be against the other too.) Since you have renounced *Popery*, and solemnly abjured the *Pretender*. And yet if you be so, it seems somewhat strange, that you should upon all Occasions side, so much as you do, with their Friends, and constantly herd with that Sort of Cattle; whilst you industriously shun the Society and Friendship of the heartiest *Protestants* and heartiest Friends to the Government: Yea, 'tis most evident, that if you and several others are not for the *Pretender*; yet you suffer your selves to be made Tools of by those that are so. All the ridiculous Stories, reflecting upon His Royal Majesty's Person, Family, and Government, all the Romances about the Church's imminent Danger, and the imaginary Plots and Designs of the *Presbyterians*, are readily believed, and industriously spread abroad and diffused by you, and those of your Party: Whilst the real Plots and wicked Designs of the *Jacobites* and *Papists*, are covered over, or excused, or represented as false and groundless; the Part you are just now acting, with respect to the *Swedish* Invasion.

C. That's a *Whiggish* Story, invented by some vile *Presbyterian*, who ever have been, and ever will be confounded Lyars.

H. No; you are mistaken, *Don Cavaliera*; whatever they formerly have been, 'tis certain that the *Tories* of late have taken the Trade over their Heads.

F. Nay plainly, Friend! They have not only taken up your Trade, (if it was your Trade) but they have improved it very considerably:

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For the World uses to say, that the *Whigs* only slipped in their Sayings ; but these carnal Men can make very free, both with their Word and their Oath. This twofold Cord cannot rye them to be Loyal : And yet (which is the Cream of the Jest) they would have none be thought Loyal but they. Verily, they are a Set of Men, that how carnal soever they be in other respects, yet very rarely want the Grace of Assurance.

T. All Mankind must indeed in this respect yield the Victory to the *Tories*. Their Brains are very fruitful and productive of Falshoods, which plentifully flow from their Tongues. And none can pretend to compare with them, either as to Number or Size.

C. I find you have each of you, in your Turn, had your Tilt at me, and I must take it all in good Part, because I was the Aggressor. But do you in good Earnest believe, that the *Swedes* designed to invade us ?

T. Are you in good Earnest, when you ask such a Question ? Do you believe, that there is such a Place as *Sweden*, and such a Person as the King of it ? Or do you believe that the Sun shines in the Firmament ? What clearer Evidence of such a Matter of Fact can you either have, or desire to have ? The Letters that passed between the *Swedish* Ministers, the Preparations at *Gottenburgh*, and the Expectations and Declarations of many of the *Tories* or *Jacobites* here, make the Matter as clear as the Light at Noon-Day. But I suppose you are for acting the same Part in this Affair, as you did in the late Rebellion ; would have no body know, or believe the Design, but your selves, till it be put in Execution, and then to magnify it in the most Hyperbolical Manner that can be. But to wave these Things ;
Pray,

Pray, Don Cavaliero, how will you reconcile the Freedom you use on this Head, with that mighty Deference and profound Veneration you pretend to have for Crowned Heads? Has not his Majesty expressly asserted the Truth and Certainty of it, before the most August Assembly of the Nation? And how comes it to pass then, that you presume thus to despise and deride it? At other Times a blind Obedience and an implicit Faith, is due to the Prince and his Councils (tho' perhaps both he and his Councils deservedly pass under a very ill Character.) But here the Royal Word of a Prince, of untainted Honour and Veracity, must stand for a Cypher; yea must not only be disregarded, but even made the Matter of Contempt and Derision. But I find you are all of a Piece, that is, you are very much *for* such and such Principles and Practices, when they are *for* you; and as much *against* them, as any Men living, when they seem to make *against* you. But what rational or plausible Pretence can you make for disbelieving the intended *Swedish* Invasion? Or what Inference can one rationally draw from your Discourse and Carriage upon such an Occasion, but that that you are resolved to put the worst Gloss that can be, upon every Thing that's acted or spoke by the Government, in order to prejudice His Majesty's Subjects against Him? Sometimes you can swallow a Story as gross and as large as an Elephant, equally void of Sense, Modesty, and Truth: At other Times the plainest and most evident Truths do turn your Stomach, or stick in your Throat; just according to the Persons, or Party, from whom they come, or by whom they are reported. If a Thousand palpable Falshoods are raised and spread abroad concerning the Danger of the

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Church;

Church; your Faith is strong, and your Understanding weak enough, to believe 'em all without any Difficulty. But if any real Danger threaten the State, all according to you must be a meer Sham, Delusion and Fancy.

C. Well, but an Invasion from Sweden is so unlikely a Project, that I know not how to believe it.

T. You have a mighty Opinion, I find, of the *Jacobites*, and that Prince whom they have made their Recourse to for Succour, as if they were incapable of designing or attempting any Thing, but what was prudent and feasible. But are they not desperate Persons, and have they not a desperate Cause? And could they have chose a properer Person than such a desperate Prince for their Patron? And is it unlikely then, that such a desperate Prince and People, engaged in such a desperate Cause, should make a desperate Attempt? To oppose this to the clear Evidence of the Matter of Fact, is to balance a Mountain with a Feather.

C. Say what you will, the *Whigs* are the cause of all this Mischief. The *Presbyterians* are worse than the *Papists*.

H. Certainly the *Presbyterians*, in the Opinion of many, are the oddest sort of People that ever liv'd in the World, made up of Contradictions and Inconsistencies. Sometimes they are almost *Papists*, at other times they are gone Mad, by running to too great a Distance from them. Sometimes they are very near the Church, at other times they are farther than the *Papists* from it, and greater Enemies to it. And in short, they well deserve the Name of *Fanatics*, when they are not only *Mad* themselves, but set every body else *Mad* too, are the Cause of all manner of

Evil

Evil and Mischief, Reprach and Plunder themselves, pull down their own Houses, and if they should be all Massacred, (which some of late have discover'd no little Inclination to,) would doubtless have cut their own Throats too.

So, *My Noble Headbrass*, your Raillery is not very grateful, your Reflections too severe and irreverend.

I must confess it equally moves my Wonder and Indignation, to hear a Member of the Protestant Church of England prefer the *Papists* so much before the *Presbyterians*.

You know our Church has been, and is in Danger from the *Presbyterians*. They talk of farther Favours to be granted to the *Dissenters*; some speak of a Comprehension; and if they once begin, I doubt they'll scarce make an End, till they have given up every Thing, and left us no Church at all.

And is thy Church also in Danger from us, that thou, and the rest, should treat us not much better than those thouallest *Presbyterians*?

You know that a Coalition with the Church of *Rome* has been somewhat more than talk'd of e'er now: And yet I never heard tell of any Outcries from the Men of your Kidney, of the Danger of the Church arising from thence; yes, those great Men, who design'd, desir'd, and attempted that Union, are to this day highly commended and applauded by those of your Party. Besides, was not the Reign of King *Charles the 1st*, the Golden Age of the Church; and yet was a Comprehension ever more talk'd of, or more like (as to outward Appearance) to have been accomplished? Pray read King *Charles's* Declarations,

tions, and the Account of the other Motions that were afterwards made to this Purpose, sometimes on one Part, and sometimes on the other. And if the *Presbyterians* may be comprehended, by leaving indifferent such Things as are own'd to be indifferent, retaining both a *Liturgy* and *Episcopacy*, and no other Comprehension, that I know, was ever thought of, or spoke of; how can the Church be possibly ruin'd by such a Comprehension? But if any *Dissenters* are so sanguine, as to hope for any such Thing, 'tis more than I know of. For my Part, I assure you I am not of that Number.

C. You may talk what you will; but 'tis a plain Case, nothing will serve or please you, but our Churches: Our Ministers must turn out, and yours must turn in.

H. 'Tis a much plainer Case, that some Men are willing to believe and say any Thing that makes for their Purpose, or serves their Party-Interest, without any scrupulous Regard to the Reasonableness, Justice, or Truth, or even to the Plausibility of what they say or believe. Pray, Can you give me one single Instance, of any Motion that was ever made of this Nature? Can you name the Persons, or Authors, who have talk'd or wrote at this Rate?

C. You need not ask me such Questions as these? 'Tis what you think, though you don't speak it, and your Actions plainly declare that you do so.

H. You have a special Knack, I find, at knowing other Mens Minds: I wonder how you came by that Privilege, which I thought had been denied to all Men whatever. I own, indeed, that a Man's Actions are the best Expositors, both of his Words and Designs: And therefore am not unwilling

ling that the Professions of both Parties should be examin'd. and judg'd of according to these. Now you on the one Hand, profess you are willing we should enjoy our Toleration: We, on the other Hand, declare we are willing you should enjoy your Churches, with all the Privileges and Advantages belonging to them. But there are mutual Jealousies, and Suspensions, of the Sincerity of these Professions; you are jealous of us, and we are jealous of you: And the Question is, whether you or we (considering all Circumstances, and the overt-Actions on both Sides) have the most Reason to be so. Now what Reason can you alledge for your Jealousy? Has the least Encroachment been made on the Church ever since the *Revolution*? Has it been depriv'd of the least Privilege in any Respect whatever? (Unless you will call the Liberty of persecuting, and that in a barbarous Manner too, your *Protestant* Brethren, a Privilege, which seems indeed to be the only Privilege that many seek and desire.) Has the least *Punishment* in your Church ever yet been alter'd or chang'd? Do the *Low-Churchmen* attempt it, or even seem to desire it, when it is in their Power? Or do the *Dissenters* insist upon it, or plead for it? Is it not the utmost they desire, to be left to their Liberty as to those Things they scruple? But now, will your Actions or Sayings, with respect to our Toleration, bear the Test near so well? Have not your Party, whenever in Power, been always for encroaching upon our Toleration? Has it not been actually abridg'd by Two late Acts of Parliament? Have they not abus'd and insulted us in the most barbarous Manner that can be, pull'd down our Meeting-Houses, &c? And can those Persons be for our Toleration, who treat us after this manner, even when we are under the Protection

rejection of the Law? Can any imagine but they wish for the Repeal of that Law by which they are restrained from doing what they have done, and will do (when they dare do it,) in Opposition to that Law, as well as to Reason and Justice? Yea, do not many of 'em speak out very plainly and freely, wishing us out of the Nation, and out of the World; and some (like their *Tory* or *Turkish Christianity*;) wishing us even in Hell? And can those be for a Toleration of us, who plainly say that we are not fit to live in the World, or to be tolerated in any Nation whatever? Besides, how free did the Gentlemen of your Kidney make with the Church of Scotland, equally Establish'd with your own? To pass by the Toleration granted to the Enemies of the Government there, more large and extensive than ours; the *Patronage Bill* was a most evident Breach upon their Constitution. Pensions and Favours were granted to such as were equally Enemies to that Church, and the *Protestant Succession*: And some did not stick openly to avow the Design of totally subverting that so much hated *Presbyterian* Church and Establishment. And yet, neither the *Presbyterians* in Scotland, nor the *Dissenters* in England, must make the least Complaint. That is, you must fill the World with your noisy Exclamations, without any manner of Reason; and others, when they have the justest Reason to complain, must not presume to mutter.

Well, I think I must interpose here, and put an End to this Controversy. For my Part, whatever Don *Cardaliero's* Opinion of me may be, I must profess my self a true Son of the Church. I am entirely satisfy'd with her Government, Discipline and Worship. The *Presbyterian* Religion I am far from admiring. But yet, you know my

Prin-

Principle; as I am for Liberty of Conscience, so I wou'd have good Subjects favour'd and encourag'd, let their Religion be what it will. I wou'd have the *Presbyterians*, as they are good Subjects, protected and encourag'd, though it may be, Don *Cavaliero*, I care as little for their Religion as you do.

Protection and Allegiance are Correlates, and ought to be reciprocal. And as it is absurd on the one Hand, to affirm that Subjects are oblig'd to pay Allegiance to a Prince, who instead of protecting 'em, and promoting their Welfare, is contriving and endeavouring their Destruction and Ruin: So on the other Hand, it is unreasonable for any Person to expect the Protection of a Government, which they are known and avowed Enemies to. But all they who vow and promise Allegiance, and don't by any Actions contradictory to their Oaths and Promises, give the Government any just Ground to suspect their Sincerity, are undoubtedly entitled to its Protection. And they who upon all Occasions do readily perform what they promise, and exert themselves more than ordinary, in Behalf of the Government in the Time of its Necessity, do thereby merit its peculiar Favour. When I take a View of the World, and particularly of *Europe*, I can't but observe, that those States (as *Holland* in particular) are most powerful and flourishing, in Proportion to the Extent of their Territories, who have preserv'd their Civil Liberties most entire, and where the Toleration of different Religions is most Extensive and General, and good Subjects of all Sorts are favour'd and encourag'd according to their Merit: But Poverty and Misery in a Nation, are the inseparable Attendants of Tyranny and Bigottry: I wish my Native Country as happy and flourishing

as any Nation whatsoever, and more so: And in order hereunto, should be glad to see the sure Measures pursu'd.

H. Mr. T. talks like a Politician, let his Religious Principles be what they will. But the Set of Principles which Don Cavaliero, and those of his Kidney espouse, seem not to suit well either with the Christian or the Politician, unless the Pretender, Tyranny, and Popery, be the Game they are playing.

T. I cannot but say, there is a great deal of Reason and Truth in what you say on this Head. For where can be the Prudence and Policy, in favouring and encouraging the Enemies of a Government, and discountenancing those that are and have been its steady Friends, unless they who do so are Enemies themselves to that Government. Nor do I think that it looks with a good Grace, to hear any who call themselves Friends to the Government, pleading with all imaginable Zeal for an Act in Favour of the *Rebels*; while, at the same Time, they can't hear with Patience, of any Acts in Favour of the *Dissenters*, who have approv'd themselves more remarkably in the late *Rebellion*, as sure Friends of the Government.

H. I must be so vain as to say, that I think they have merited the Favour of the Government. Nor can I think, that they are much in the wrong who are of the Opinion, that Justice and Gratitude require the Redress of some Grievances, which they are, and have been labouring under, and which were chiefly brought upon them by such as have shewn themselves as little Friends to the Government, as they have been to the *Dissenters*. And tho' I would have all the Clemency exercised towards the *Rebels* themselves, that's any way

way consistent with the future Safety and Peace of the Government ; yet I think Justice and Gratitude shou'd go before Mercy ; especially since They who need and sue for Clemency, have by a second unreasonable Attempt deservedly forfeited the Mercy which they expected ; whereas the Other have done nothing to forfeit or lessen the Government's Favour.

C. Well, I find there's no convincing you of your Errors, but you will be *Whigs* and *Presbyterians* when I have said and done all I can ; and therefore I shall bid you *Good-night*.

H. Nay, 'tis Time now for us all to be moving. Let us therefore call for the Reckoning, pay it, and be gone.

J. Well, my Friends all, then here's Pot-luck to you. —

C. Landlord, *Good-night*. —

P. The next Time I accompany Don *Cavaliero*, I am determin'd to make a new Bargain, *viz.* That each Man's Share in the Reckoning shall be proportionable to his Share in the Talk.

J. I wish, Friend, thou hadst made that Bargain before. For then thou wou'dst have had but very little to pay, and I not very much. But however, if they have had the greatest Share of the Talk, we have had the best Share of the Liquor ; and I think the one is full as good as the other. So I bid thee *Farewel*.

F I N I S.

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of the Government; yet I think Justice and
Gratitude should not before Mercy & especially
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by a second unreasonable Attempt deservedly lost
the Mercy which they expected; whereas
the others have done nothing to forfeit or lessen
the Government's Favour.

C. Well, I find there's no convincing you of
your Error, but you will be Wiser and bolder
when I have said and done all I can; and
therefore I shall bid you Good night.
M. Nay, it is Time now for us all to be moving.
Let us therefore call for the Reckoning, pay it,
and be gone.
C. Well, my Friends all, then here's For luck
to you.

C. I thank you, Good night.
M. The next Time I accompany Don Quixote,
I am determin'd to make a new Bargain, viz. That
each Man's Share in the Reckoning shall be pro-
portionable to his Share in the Talk.
C. I wish, Friend, thou hadst made that Bargain
before. For then thou shouldst have had but ve-
ry little to pay, and I not very much. But
however, if they have had the greatest Share of
the Talk, we have had the best Share of the
Liquor; and I think the one is full as good as
the other. So I bid thee Farewell.

